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PEACE-MAKER

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PEACE-MAKER,

OR THE

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OF

Cultivating Peace ;

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F R I E N D.

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THE
PEACE-MAKER, &c.

S I R,

WHEN I seriously reflect upon and make Peace the Subject of my Consideration and Enquiry; Alas! what a dry and barren Theme, or Subject to me doth it prove! which although I very heartily thrash, yet its grown so stubborn and inflexible upon my Hands, that it altogether refuseth to bring me forth any Fruit, excepting that of Bryars, Thorns and Thistles.

I have been at no small Pains I can assure you, to place it in the truest and clearest Light my poor Intellects are capable of; then how do I view it every way, by turning it upside down, and

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inside out, that, if possible, I might make some Discovery of its Beauties! yet for all this, how strangely do they hide and retire, altogether refusing to present themselves to my Eye! They still yield as slender a Cropt to my Views and Speculations, as I observe they do to others in Fact, or Effect and Practice. So that I cannot, I dare not with some, give flattering Titles to Persons or Things, least that in so doing, in *Elihu's* Sense, I should offend my Maker, in calling that Safe, Good, and Happy, which by common Experience is found to be otherwise.

Indeed, Sir, I could have wished and rejoiced with you, to have seen the Blessings of Peace rise up comfortably to us, even to a plentiful Harvest: That Peace, the Object of Faith and Contemplation, might become the Subject of our Sense and Feeling; but, alas! when I would fain grasp, lay hold upon, and lovingly embrace the same, strange! how shy it looks upon me! at what a rate doth it shrink and start back, even to a quite forsaking of me!

I am not, Sir, I would have you know, for anticipating Blessings of this
kind,

kind, but with the good Husbandman, could patiently wait, &c, Had I but the same Grounds for Faith and Hope which he hath, or, with some others could live so well by an Implicit Faith, they would give me other Views and Prospects, which I must declare myself to want.

Might it not therefore, Sir, be worth our while, to enquire and examine what may be the Cause or Meaning hereof? Though I must own it would much better become the Task and Enquiry of abler Heads than yours or mine, as it would much more answer the publick Good.

But sure we may warrantably reason after this manner, may justly charge upon, and assign Sin, the many and highly aggravating Sins of the Nation, to be the undoubted true Spring and procuring Cause of this, and all our other Evils, which either at present we sensibly feel, or for the future may have just Cause to fear may befall us. This, God knows, is too common and general amongst us, too obvious and visible in Life and Practice unto each wise and diligent Observer.

If

If there be any other particular or immediate Cause, which gives such disturbance to the Peace of our *Israel*, and so much obstructs the wise, pious, and charitable Intentions of our good Queen in that Peace she lately made and procured for us, pray God hasten and bring it to Light.

Sure then it can never be said amongst us, as one told *David*, saying, *Achitophel is among the Conspirators with Absalom*. This we know not ——— But the all-seeing God he knows, and he further knows, if such there be, how to deal with them; we can only, with that good King *David*, say, *Lord we pray thee turn the Counsel of Achitophel into Foolishness*.

Can it further be possible, that ever an *Achan* was in our Camp, and thereby Disturbance was given to *Israel's* Peace; One to whom a *Wedge of Gold* or *Babylonish Garment* could be a Temptation, or stand in competition with those invaluable Blessings, the Peace, Happiness, and Welfare of Three Kingdoms; this we are Ignorant of, therefore will not accuse, but the All-wise God, he well knows;

knows: *May his Right-hand find out all his Enemies.*

I could wish no Sons of *Aaron* had been Offering strange Fire at God's Altar, Fire which he commanded not, for which a just God in his Time, may and will reckon with them. How have the Seeds of Division sown here, risen up by a constant watering, almost ripe unto an Harvest? Has not this therefore among other Things justly incensed the Almighty in his Anger, to the kindling a far more worse and greater Fire in the Spirits of People, too legible in our unhappy, unchristian Divisions; first, our Sin, but now become our Punishment; and if not prevented by our sincere unfeigned Repentance, and the gracious Interposition of the Divine Favour, how much to be feared may prove our Ruin?

Shall I therefore beseech you, Sir, but to consider what a black and melancholy Reflection the present Posture of Affairs give us: Sure the Dispositions of Men, and Dispensations of God, import some signal and imminent Danger, not to a Party only, against whom humane Ordinance is so much levell'd, but I dare to be

be bold to say, they look more extensive, and may surprizingly reach them, who are secure in their own Thoughts, and esteem themselves *established as upon a Rock*. That's a good Caution our Lord gives us : *Let him who thinketh he stands, take heed lest he fall*. What matter for Lamentation, to see and observe how *Kingdom is divided against Kingdom*, and each Kingdom divided against itself, in each respective Capacity, Body or Society of Men, even from the lowest to the highest amongst us? A very strong and awful Presage, sure of some keen and impending Judgment threatening us ; if Divine Authority may meet with any Credit. For, Is it not a Sacred, and therefore a sure Maxim, That a *Kingdom divided against itself cannot stand, must come to Desolation*, and as a further Symptom, How much do our unhappy Divisions widen and extend themselves upon our Hands?

Let us then consider, if we can but recover ourselves to a cool sedate Frame ; what Advantage this unhappy Temper of our Spirits must give our common Enemies, who are well instructed how to fish in troubled Waters : *Divide & Impera,*

perá, is a known Maxim of theirs, a Rule they have so long practised, that it wants not Confirmation to their Hands, but to Ours, as well as others Cost, they can throw in their *probatum est*. Alas then, how easie is it for them to enter the Breach thus made, even to the Dividing of a rich Spoil? Or where lies our Strength to oppose and hinder them?

Is it in our happy Union; that in case of an Assault, we could as one Man, meet and receive our Enemy? No; instead of Unity, Division may be writ upon us; this our Strength is so miserably enervated, become feeble as Water, cut off like *Sampson's* Locks wherein his Strength lay.

Is it in our Riches, our Silver and our Gold, a powerful Sinew of Trade and Defence? No; instead of Riches, Poverty is the Mark we are now distinguishable by; our Riches have made themselves Wings, and Poverty like an armed Man, insults us. Is it in our Fleets by Sea, or our Forces by Land? No, May we not here likewise write, left Naked and Defenceless! Where then doth our Strength lie? Is it in the

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Lord

Lord of Hosts? Does our Religious Fear of God, our Christian and holy Lives, exemplified in our Brotherly Love and Charity one towards another, give us this Confidence? No, it is to be feared this, even this wherein the main Strength and Defence of a People consists, is departed from us; and that God may justly bring his Charge and Indictment against us in those bitter and cutting Words; *They have a Form of Godliness, but deny the Power thereof*; were we but right in this Point, all would be well with us; were we not found too light and wanting here when brought to the Ballance, no matter for an Arm of Flesh, that broken Reed of human Confidence, too often substituted in God's Place, and made by Men their God.

But then, Sir, as to the Cultivating Peace which has so much been recommended to us; I, for my part, can't for my Life reconcile the Ways and Means to the End; the Example and Copy, with the Precept and Doctrine laid down and given us: It sounds so harsh to my Ear, that I can make no Musick of it, can't find out wherein the Harmony consists, can make nothing of it but Jar and Discord.

Instance

Instance we but in the Bill, Entitled a Bill for preventing the Growth of *Schism*, brought upon the Stage and carried on with such Warmth and Expedition, very grateful and Melodious to some, though in this Day of our unhappy Divisions, notwithstanding the modest, dutiful, and becoming Remonstrances, of the general Grievances and fatal Consequences which must inevitably attend a vast Multitude upon passing such a Bill, and with submission, if I err not in my Computation, may give just Matter of Offence to no less a Number perhaps than two or three Hundred Thousand of Her Majesty's dutiful and loyal Subjects in the three Kingdoms.

If this be a proper Method for cultivating Peace among us, or a Work pleasing and acceptable to God, I must confess myself therein to be altogether Ignorant of his Will.

It was your Opinion I well remember, Sir, that notwithstanding the several Steps and Advances made in that Bill, yet when it came again with Amendments from the House of Lords, to be under the mature Consideration of the Honourable House of Commons, that

they would effectually stifle, as at first they gave Birth to it ; though I could not agree with you in that Point. My Reasons then you have since confirmed to you by better Authority. Then you fled to another Refuge for Relief, and that was Royal Majesty, who undoubtedly by Virtue of Her Prerogative, might refuse the Royal Assent to that, as well as any other Bill, whose *Fiat* only, animates a Bill, and gives it Life and Spirit. But since her Majesty in her Princely Wisdom, has been pleas'd to concur with the Two Honourable Houses, in passing of this Bill into a Law, 'tis your Duty, Sir, to be Passive, where you can't assent, and patiently submit your Will to Higher Powers, upon such Considerations as these ; That God governs the World, 'tis he who presides and makes Chief, in and among the Counsels of Men ; 'tis from him they borrow and derive their Power, *in whose Hands are the Hearts of Kings and Princes, as well as the Spirits of all Men* ; he only governs and over-rules them at Pleasure ; therefore 'tis his Decree and Counsel must stand fast and take place ; for when God will work, be it in a way
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of Correction and Punishment, or in a way of Mercy, none can let, as when it is his good Pleasure to let either in one or the other, none can Work. In Establishing the Counsels of Men, he wisely establisheth his own, and he can and will bring theirs to nought, when they run counter, and fall not in with his good Will and Pleasure. *The Lord will perform all his good Pleasure.*

Therefore, Sir, I would further desire you not to give way to discouraging and sinking Fears, either upon the account of this Act, which I am sensible does so deeply affect you and your Family, as well as others, or upon any other Account whatsoever. What though our Chariots drive on so fast: What though the Angry Wheels thereof, seem to move and keep pace with that of an Enemy; do not you consider, that they have their Commission, otherwise those Rubs and Difficulties which are in the Way, especially that of Wrath, which is already gone out upon our Land, would obstruct their Passage and effectually stop them in their Career.

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But this is to teach you and me, that when God will Work, none can lett ; but then consider further, that their Commission is limited, not absolute or without controul ; for when its Date shall expire, and once they come to their Journey's End, then God takes off the angry Wheels of those Chariots, that they drive on heavily, yea, then they cease to drive, they drive not at all. This may further teach us, That when God will lett, none can worke: It may likewise give us just Matter for Praise, and if we have any tollerable Degree of Faith and Confidence in the Almighty, how will it furnish us with a Song of Triumph before a Victory, in the Language of the Royal Prophet ? *Surely the Wrath of Man shall praise thee, and the Remainder thereof thou wilt restrain, O Lord.*

Therefore, Sir, be composed and easie, keep your Heart fixed, trusting in the Lord who is All-sufficient, who with immense Wildom and Power Governs and Over-rules all Causes and Instruments, with their Effects and Issues, who can and will bring Glory to his
Name

Name from thence, and make every thing, yea all things, work together for best, to the Sincere and Upright ; this is the last and best Refuge, therefore endeavour to reconcile your Will unto God's, and humbly submit to and acquiesce in the wise Determinations of his Divine Providence.

But lest that I should fail in my Promise, and forget to let you into that so great a Secret or Mystery of *Cultivating Peace*, will you please to take my humble and mean, though short Conceptions thereof, in the few following Lines, for I can but just hint at some general Heads, or Arguments, most of them taken from God's Word, leaving the Improvement and Application to all truly Honest and Peaceable Hearts, without any other Distinction.

I humbly conceive then, that if we would rightly *Cultivate Peace*, we should make it more the Subject and Matter of our Study and Prayer, the better to reduce it to Practice, according to the Apostle, *We should follow after those Things which make for Peace*, by endeavouring to maintain and keep up a
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right Understanding one with another, preserving Intire and Inviolable those Sacred Bonds of Love and Charity, laying aside every thing that may give just Matter of Offence; How should we bear and forbear one with another especially in lesser Matters; how ready to forgive instead of revenging Injuries; and with the greatest Diligence Encourage and Cultivate that of a forgiving Temper, according to the Pattern and Precept given us by our Lord, without which we shall be found to build our Hopes of a Divine Pardon but upon the Sand. May we root and cast out those bitter and unfavoury Weeds of Envy, Malice and Contention, subdue and banish such Lusts from whence comes nothing but Wars and Fightings; so far should we be from making to ourselves new Instruments of War, that we should not furbish and revive those old ones, which have lain so long by, rusty and Dormant. Is it not high Time to *break the Bow and cut the Spear in sunder; beat our Swords into Plow-shares, and our Spears into Pruning-Hooks,* instead of beating our Plow-shares into Swords,
and

and our pruning Hooks into Spears.

Pray God direct Civil Powers to make good and wholesome Laws, not for punishing the Righteous but the Offendor ; the Magistrate to draw his Sword, not against the Innocent but the Guilty and Prophane ; the Minister not to breath out Lightening and Thunder, by calling for Fire from Heaven upon a Dissenting Brother ; but rather in Doctrine and Conversation, discovering that of a meek Gospel and pacifick Spirit, a proper and peculiar Badge and Livery of their Masters Embassador, as well as that of a common Disciple of our Lord, he who hath stiled himself the *Prince of Peace*. May they both endeavour to heal and make up those fore Breaches our unhappy Divisions have made among us ; to allay and calm those Heats, instead of inflaming them, by pouring in Wine and Oyl instead of Gall and Vinegar, into such dangerous Wounds ; to use all fair and gentle Means to Reconcile the angry Spirits of Men, so much set on Fire, and if possible, to still those Fears and Jealousies, not of a small and contemptible Body of Men in the Three

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Kingdoms, but of a vast Number. Not the Refuse and Rabble, but some of the best and highest Ranks and Degrees among us ; Fears just enough sure, if but an Effect of our Divisions the Cause. Further, if Peace be a Subject capable of being improv'd and cultivated, how should our hearts breath out nothing but Love one towards another, the Fruit of our Lips be Peace, instead whereof, are they not become drawn Swords ? Did we but Sow such Seeds as these, we might reasonably expect to Reap the peaceable and happy Fruits thereof. But since 'tis God alone, who can change the Tempers and Dispositions of Men, he only who can truly cultivate their Minds and Manners, by renewing and reforming them. It is to him, and him only, we must humbly and fervently pray, That he would be pleased in Mercy, to rebuke that Evil Spirit which is so much gone out, and pour out his good and holy Spirit among us, that Spirit of Love, Peace, and Truth. But have we not just Cause then to suspect our Peace is not right, when so barren of good Fruit, that it is not so capable of Cultivating,

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as we could wish, since it wants its fair and beautiful handmaids, that should attend and adorn it. Sure we have been so much inured to War, as if we understood how to Cultivate that better than Peace, as if that had been capable of a more successful Culture. Indeed it can't be deny'd, but when by lawful Authority, we were commanded to seek the Lord, for a Blessing upon Her Majesty's Arms, how signally he was pleased to own and prosper them, by so frequently returning them with full Sheaves into our Bosoms, heavy laden with the rich Spoils of our Enemies, in our so often repeated Victories obtained over them ; which sent us as fast to God's Altar with Sacrifices of Joy and Thankfulness, as they did the Enemy upon a contrary Errand. But into how sad a Plight are we now brought, how fast of late do we seem to have gone backward ? Even by a Motion equally retrograde. And how Rampant and Insulting is the Cause of our Enemy of late become, sure from some secret and invisible Springs, which gives them such encouraging Views and Discoveries ; insomuch, that I for

my part upon the whole, may I be allowed but to judge of Things by the present Face of Affairs, do profess my self to believe, That we have but exchanged our Enemy, that of a less for a greater, a mortal Man for an Almighty Immortal God, He who hath so often stiled himself the *Lord of Hosts*, as if he took pleasure in assuming, and when provoked, in acting under that Character. What Reason have we then to fear, That since we wilfully stop our Ears, whilst we refuse to be taught those plain and wholesome Lessons of his Word, of Love, Peace and Charity, least that God should take another Method, and teach us these divine and profitable Lessons by the Rod of his Anger : In visiting us, as he has lately done some of our Foreign Neighbours, and cause us to pledge them in that bitter Cup. Pray God in Mercy avert so heavy a Judgment.

But least I should incur your Displeasure by being too prolix and tedious ; may I close all with this Argument. How just a Duty is it further, we owe to Her present Majesty, humbly and fervently to beseech the Almighty God
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by whom Kings and Queens reign, and Princes decree Justice, That he would be graciously pleas'd to inspire Her Royal Breast with divine Wisdom, the best and most eligible of Blessings, that so She may happily answer all his wise and great Ends, of governing so great and numerous a People, that under Her Authority, we may lead a quiet and peaceable Life, &c. according to that of the Apostle ; that God would skreen Her sacred Throne from all evil Counsellors, and bless Her with a truly Wise, Faithful, and Discerning Council. That as Her Majesty next under God, is stiled Defender of the Faith, so by his Grace She may be enabled to maintain and make good that so truly Noble, and Honourable a Character, and this not only during Her Reign, which God grant may be long, but likewise by handing down, and delivering over that so great and sacred a Depositum and Trust, committed to Her wise and pious Care by God, and by Her People, as Establish'd by Law, in a Protestant Succession, to that Illustrious Family of the House of *Hanover*, and Her Majesty's
 Royal

Royal Relations, and this when God shall please to call Her to exchange this Mortal for an Immortal Crown. This invaluable Blessing of our Holy Religion, defended and continued to us, we may expect and hope for, as well as earnestly desire, if our Sins, and the evil Designs of wicked Men prevent not. I remember I've met with a saying of a great Man, justly remarked by Authors. It is to this Purpose, *Amicus Socrates, Amicus Plato, sed Magis Amica Veritas*. But have we not had this saying far outdone in Fact by our present Queen, who gave such a lively Proof of Her pious Zeal and just Concern for the Truth, when in imminent Hazard and Danger. That, that of a Father as well as of a King, a Mother, or a pretended Brother, and the Security of Her Royal Person, could not weigh against, or come in Competition with that sacred Bond of God and Religion. May we not therefore upon good grounds hope, that God will still continue to inspire Her Royal Heart with such Wisdom, holy Courage and Magnanimity, that with the utmost Indignation, She will condemn and cast off

off any Person, Persons, or Things whatsoever, which may carry in them but so much as an Appearance of a Snare, or Intanglement that might render so weighty and momentous an Affair precarious.

Thus, Sir, with the greatest Respect, Freedom, and Sincerity, as becomes a Friend, have I imparted my self, which if it proves of any use to you or the Publick, I have my Wish, if not, I thank God I shall have Peace and Satisfaction in my own Breast, so presuming upon your Candour for any Slips past herein, which I faithfully promise, shall be amended in my next. So I bid you heartily Farewel.

F I N I S.





